564 in an expedition. Therefore the black Lolo take the attitude
156 that to be killed in battle is a special honor, while the white
703 Lolo are accustomed to following the black Lolo, always taking
554 orders from them and placing themselves in a subordinate position. When Li-ch'ü Ta-chi led our inspection team out of the mountains on our way back to Lei-po, we passed Wei-kan-tien, a high slope covered with brambles and undergrowth. A strong wind and heavy rain came in succession, and we could hardly find our path in the midst of the wild grass. All of us were oppressed by the whipping rain and the numbing cold and were also in fear of some lurking tiger, leopard, snake, or scorpion. None dared to go forward but Ta-chi. Very bravely he led the team to beat a path through the wild grass. This kind of courage and determination makes the author think highly of him.

156 Bravery, however, is only one phase of Lolo leader-
554 ship; mere bravery is not enough [24] to keep one in the posi-
623 tion. For example, Li-ch'ü Pieh-t'u had a nephew [blood
614 brother's son] who is now twenty-five years old, the same age as Ta-i. A well-known fighter in Ma-liu Wan, he is said to always place himself in the front of every battle; he is also known as a deadly marksman, never missing the target whenever he shoots. But though brave, he is stupid, careless, and rude, so no one respects him. Because of this, Ta-i, though a distant relative, came to succeed Pieh-t'u after his death as the leader in Ma-liu Wan. Li-ch'ü Ta-chi is also a leader who is both wise and brave. In managing his sister's affairs
[648] in Wu-chio, he knows how to use political expediency to make friends with all the Lolo branches in the area and also to associate closely with the Han-Chinese, thus gaining the confidence of Chinese officials in charge of Lolo affairs in Lei-po city. In recent years, whenever something happens between the Han-Chinese and Lolo, Ta-chi always plays the role of a
●[115] go-between. Therefore he was recommended to the author as the chief headman-protector for this trip to Liang Shan. After entering the mountains we went from Má-ching-tzu westward to Ting-chia P'ing. During this journey, Ta-chi secretly asked his maternal elder cousin [mother's elder brother's son], A-cho Chê-chio, to escort the team with the slaves while he and his clan nephew [i. e., son of a member of his generation in the clan], Lao-mu, took a roundabout way to wait for us at Cho-chiao-na-ta. At that time the author wondered why Ta-chi had to disappear in the middle of the journey, and it was only afterwards that we learned that the region between Ma-ching-tzu

156 and Ting-chia P'ing belonged to the sphere of influence of the
554 Pu-chi branch which was an enemy of the Li-ch'ü, and that
622 there was bound to be a conflict if Ta-chi should lead the way
614 and was stopped by the Pu-chi clan. So he ordered a member of the A-cho clan, who had no feud with the Pu-chi, to guide us. In this way there would be no occasion for a fight and no danger on the road. This is evidence of Ta-chi's tactfulness.

614 The maintenance of clan order depends upon the close
627 union and co-operation of a wise, brave leader and the subjects who support him. Any conflict or quarrel that arises in the village is always settled by the black Lolo master, whose decision is obeyed by the white Lolo. As for a dispute among the black Lolo themselves, it is usually arbitrated by influential, responsible persons, such as village leaders, or pao-
[888] t'ou. Clan members rely upon an older person for his rich experience and superior judgment, and his words are consid-
622 ered model utterances to be followed by all. When an older
628 person is a responsible village leader, he need not participate
887 personally in a clan feud; instead, he could stay in the village to make plans and to send out his younger brothers, sons, brother's sons, and others to head the expedition. The leader of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and well-experienced old black Lolo. Because of his age, he always stays at home and sends his nephew, Lao-mu, to settle
[554] village affairs. Only twenty-five, Lao-mu is known for his bravery. Once he captured singlehandedly three Han-Chinese slaves, who were fleeing from Ta-liang Shan, in an old forest
●[115] at Ying-li-lo-ku on the east side of Huang-mao Kang. This time when our inspection team entered the mountains, Ta-chi [25] employed Lao-mu as the second headman-protector, partly because Lao-mu has the backing of his uncle [father's elder blood brother] Hsiao-ha, who is the number one ying tu-tu of the Li-ch'ü branch.

62 The entire Li-ch'ü branch has its center in the region
614 where the waters of the I-ch'ê Ho and the San-ho-i-chê con-
[162] verge. It includes Pa-p'u, I-lu, and San-ho-i-ta with a total population of more than a hundred households. Of these, only 14 are black Lolo, the others being white Lolo. Li-ch'ü
622 Hsiao-ha is not only the leader of Pa-p'u village, but also the
554 head of the entire Li-ch'ü branch. The Lolo of Liang Shan all
614 call him "A-lo Wu-hêh," and none dares call him by his first name, Hsiao-ha. To call him A-lo, the original ancestor of the clan, from which the Li-ch'ü has branched out, is to show him respect. Wu-hêh is a term of respect in the Lolo language. In the entire Li-ch'ü branch, only one person can be

honored as A-lo Wu-hêh. This person must be capable, intelligent, virtuous, and also advanced in age. Only after his death can another person of old age and great virtue be selected to succeed him in this honorary title. To be sure, it is a term of respect, but it also implies actual power, although the connotation is more moral than political.

The A-lo Wu-hêh of the Li-ch'ü branch is the tallest and biggest person in the Lolo community that the author met on this trip. He measures 184 centimeters in height as against the average height of 165 centimeters for the peoples of the world. This shows how tall and imposing Wu-hêh is. As for his ideas and virtues, they can be proved by events the author has personally witnessed. To mention only one instance. The inspection team originally employed Ta-chi as the chief headman-protector to lead the expedition to the mountains, and Ta-chi in turn asked his nephew Lao-mu to be the second headman-protector. On the way Ta-chi also took in A-cho Chê-chio as a third headman-protector. Chê-chio is an alcoholic. After drinking, he would talk wildly and incoherently, and also act fiercely. Several times during the trip he cheated the inspection team and plotted to rob us of our money and belongings. After the inspection team had finished its work in San-ho-i-ta, Pa-p'u, and other places, Ta-chi intended to ask Chê-chio and Lao-mu to guide us out of the mountains as he himself had no desire to return to Lei-po city. Overhearing this news, we were deeply upset as Chê-chio had caused us enough trouble since entering the mountains and he was stopped only by Ta-chi's personal intervention on the spot. We would be in danger of being sold as slaves if Chê-chio should be responsible for the journey out of the mountains. Fortunately, before we were ready to leave, Ta-chi asked A-lo Wu-hêh for advice. Wu-hêh frankly reproved Ta-chi, saying that since Ta-chi had escorted the Chinese officials into the mountains, he should act cautiously to lead them safely outside. He also said that Chê-chio was too crazy a fellow to be trusted and if he should change his mind on the way, then misfortune would befall the Chinese officials and the reputation of the Li-ch'ü branch would be ruined. Hearing these words, Ta-chi became enlightened and decided again personally [26] to escort the inspection team out of the mountains. That same night, at Wu-hêh's suggestion, a public announcement was made that our entire team would depart the next day for Nü-hung and Wu-ch'i-ta-ch'i, and after passing Sheng-chi and crossing Huang-mao Kang, would leave the Lolo territory at La-mi. Actually this was a ruse to avoid the attention of Chê-chio and the others who had

577 entertained evil thoughts. For fear that they might waylay us
115 on the Sheng-chi and La-mi road, we hurriedly took a differ-
123 ent route by climbing over Huang-mao Kang from T'e-hsi to Ta-ku Tui and Hsiao-ku Tui. At last, the inspection team returned safely to Lei-po. Remembering the lofty virtue and prudent thoughtfulness of A-lo Wu-hêh, the author cannot but pay tribute to this Lolo leader.

567 and family units. In time they forget their Han-Chinese an-
177 cestry and gradually attain the position of white Lolo subjects. During the author's travels in the Yen-ch'ih P[illegible]and Tso-erh-wo area, he secretly observed three white Lolo families that were Han-Chinese five or six generations ago. They were so deeply acculturated that they did not wish to make known their Han-Chinese origin for fear they would be looked down upon. The author met an old couple who were gathering fuel back of the mountain at San-ho-i-ta. The old man, a Han-Chinese with the surname Hu, had been in the Lolo territory for more than 40 years. His wife, who was captured at Hai-nao Pa and taken to Liang Shan 20 years ago, was given him by his master. With them were two female slaves from another household, one a second generation Han-Chinese and the other of the third generation. The inspection team gave each of them some thread and needles. Pointing to the third generation female slave, the old man said to the author, "She is already a man-tzu [barbarian]; you don't have to give her these articles." From his remark can be seen the process of acculturation of a Han-Chinese slave.

567 There does not seem to be a well-defined rule for the promotion of Han-Chinese slaves to white Lolo "subjects" because of the long time involved in the transition; furthermore, the situation varies with locality. Actually, the distinction between Han-Chinese slaves and white Lolo is not as strict as that between black and white Lolo. Several situations can be cited to illustrate this point: (1) absolutely no white Lolo can be promoted to the black Lolo status, whereas Han-Chinese slaves may some day become white Lolo; (2) although white [582] Lolo and Han-Chinese slaves usually do not intermarry, this interdiction is not strictly enforced as there are cases of white Lolo men openly competing [80] for the hand of a beautiful Han-Chinese girl; (3) besides his master, a Han-Chinese slave has no obligation to serve other white Lolo and thus has about the same social position as they do, unlike a white Lolo who has to act humbly and assume a subordinate position in front of any black Lolo.

Usually it is difficult for a Han-Chinese slave to leave Lolo territory, but if his relatives in the Han-Chinese area can locate him and discover his master's branch, his family can try to ransom him by negotiating the fee through a middleman. The following example will serve to show the circumstances relating to the redemption of Han-Chinese slaves.

567 At the battle of Shan-leng Kang in 1919, Wang Wen-ying,
115 secretary to the commander of the P'u-an military camp, was

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115 killed on the spot when the city fell into Lolo hands. Before his death, he tried to use a knotted rope to hang his second son, who was at that time only seven years old, but the boy did not die. The Lolo took him down from the rope and carried him away. At first he stayed with the Lu family, a black Lolo at Ta-ku Tui, and was given the name T'ieh-ha and the job of tending the pigs. The eldest son of Wen-ying is no other than Mr. Wang Yü-an, who is now in charge of Lolo affairs at Lei-po. Only 14 years old at that time, he was working in the Lei-po county office. After hearing the bad news, he strongly urged Leng Hsün-nan to send forth troops to recapture his younger brother. The Lu family, fearing an assault by Han-Chinese soldiers, asked their relative and friend, Li-pieh Ch'ü-p'u, to take T'ieh-ha to Ta-liang Shan to be resold. On their way through En-cha-wa-hsi and about a hundred li southwestward, they reached Pu-shih-ko village where T'ieh-ha was sold as a slave to the family of a white Lolo named Ti-meng-chih for the price of 50 ounches of silver. As T'ieh-ha was originally the slave of a black Lolo, Ti-meng-chih now changed his name to T'ieh-la to denote a social status below that of the white Lolo. T'ieh-la's duty in Ti-meng-chih's household was to herd sheep. For a long time, Yü-an did not know the whereabouts of his brother. In 1927 he met A-cho Tso-tu who was employed as a messenger at Lei-po. Yü-an gave him 70 ounces of silver to go to Liang Shan to seek his brother. When Tso-tu came to Pu-shih-ko, he announced that he had brought only 30 ounces of silver to redeem T'ieh-la, but Ti-meng-chih would not release the boy at that price. Then Tso-tu returned to inform Yü-an that T'ieh-la had died. After that, Yü-an gave up hope of searching for his younger brother.

In 1930, when T'ieh-la was 18 years old, he learned from the newly-arrived Han-Chinese slaves that his elder brother Yü-an was in charge of a grade school at T'ien-ku-mi. He sent several messages, both oral and written, but received no answer. In 1939, he heard again that Yü-an had been transferred to Wu-chio to manage a provincial grade school. T'ien-la begged A-cho Chin-ha, a black Lolo, to try to communicate with his elder brother; Chin-ha agreed. During his spare time after sheep herding, by serving as a middleman in business transactions, T'ieh-la had won the favor of many black Lolo, one of whom was Chih-ha. The latter secretly asked T'ieh-la to write a letter which he delivered at Wu-chio through a white Lolo slave. Nine days later they received an answer from Yü-an who then asked Po Ts'an-yung, a white Lolo at Ma-liu Wan, to go to Pu-shih-ko to negotiate.

567 The ransom was settled at 100 ounces of silver. By that time,
115 Ti-meng-chih had died and Ti-ku-ko, his son, had inherited T'ieh-la. So Po Ts'an-yung left a nine-shot gun (also worth 100 ounces of silver) as a [81] surety and took Ti-ku-ku and T'ieh-la with him to Ma-liu Wan for the exchange. Yü-an was carried to the village from Lei-po in a chair of bamboo poles and was dressed in full Han-Chinese regalia. Seeing this, Ti-ku-ku thought mistakenly that Yü-an was rich, so he broke his promise and demanded instead 600 ounces. The negotiations dragged on several times without result. For 20 years the Wang brothers were able to meet for one brief moment and then they had to part again.

All this happened in June, 1939. Afterwards, on several occasions Yü-an asked his Lolo friends to go to Liang Shan to smuggle out T'ieh-la, but none succeeded. Finally in December of the same year, the brothers Ni-weng and Shih-chüeh of the A-cho branch, good friends of Yü-an, volunteered to help. Ti-ku-ku was originally a "subject" of the Li-pieh branch which had kinship relations with the A-cho branch. Therefore the A-cho brothers were able to conclude the negotiations in a day. Immediately after Ni-weng had handed to Ti-ku-ku 100 ounces of silver, he took T'ieh-la away to meet his elder brother, Yü-an. This ended the 20 years of T'ieh-la's slavery. He was no other than Mr. Wang Chü-sung, the interpreter of the inspection team.